

T H E
Triumphs over Death:

O R

A Consolatorie Epistle, for afflicted minds, in the affects of dying friends.

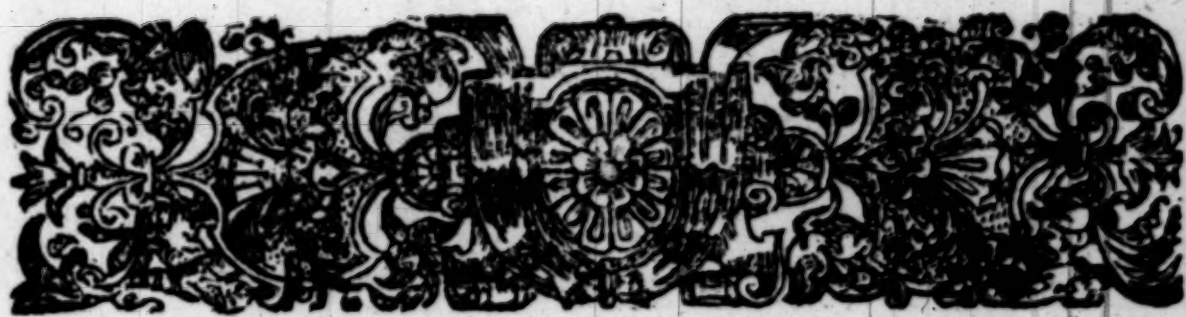
First written for the consolation of one: but now published for the generall good of all, by R. S. the Authour of S. Peters Complaint, and Mœronia his other Hymnes.



L O N D O N

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*To the Worshipfull M. Richard Sackuile,
Edward Sackuile, Cicilie Sackuile, and Anne Sackuile,
the hopefull issues of the honourable Gentleman
maister Robert Sackuile Esquire.*

M*ost lines do not the best conceit containe,
Few words well coucht may comprehend much mat-
Then, as to vse the first is counted vaine, (ter:
So is't praise-worthy to conceit the latter,
The grauest wittes that most graue workes expect,
The qualitie, not quantitie respect.*

*The smallest sparke will cast a burning heat,
Base cottages may harbour things of woorth,
Then though this Volume be, nor gay, nor great,
Which vnder your Protection I set foorth,
Do not with coy disdainfull ouersight
Deny to reade this well meant orphants mite.*

*And since his father in his infancie
Provided patrons to protect his heire:
But now by Deaths none-sparing crueltie,
Is turn'd an orphan to the open aire:
I, his vnworthy foster-sire haue darde,
To make you Patronizer of this warde.*

The Epistle Dedicatorie.

To you glorying issues of that glorious dame,
Whose life is made the subiect of deaths will,
To you succeeding hopes of mothers fame,
I dedicate this frui: of Southwels quill:
He for your vnles comfort first it writ,
I for your consolation print and send you it.

Then daine in kinnesse to accept the worke,
Which he in kinnesse writ, I send to you,
The which till now clouded, obscure did lurke:
But now opposed to ech Readers view,
May yeelde commodious fruit to euery wight,
That feeles his conscienc.e prickt by Parcaes spight.

But if in aught I haue presumptuous beene,
My pardon-crauing pen implores your fauour:
If any fault in print be past vnseene
To let it passe, the Printer is the crauer,
So shall he thanke you, and I by duty bound,
Pray, that in you may all good gifts abound.

Your worships humbly deuoted,

John Trussell.



R Reade with regarde, what here with due regarde,
O Our second Ciceronian *Southwell* sent,
B By whose perswasive pithy argument,
E Ech well disposed eie may be preparde,
R Respectiuecly their grieffe for friends decease
T To moderate without all vaine excesse,

S Sith then the worke is worthie of your view,
O Obtraet not him which for your good it pend:
V Vnkinde you are if you it reprehend,
T That for your profit it presented you,
H He pend, I publish this to pleasure all,
E Esteeme of both then as we merite shall.

W Wey his workes woorth, accept of my goodwill,
E Else is his labour lost, mine crost, both to no end:
L Lest then you ill deserue what both intend,
L Let my goodwill and small defects fulfill:
He here his talent trebled doth present,
I, my poore mite, yet both with good intent,
Then take them kindly both, as we them ment.

John Trussell.

To the Reader.

CHancing to find with Æsopes Cocke a stone,
Whose worth was more than I knew how to prise;
And knowing, if it should be kept vnknowne,
T'would many skathe, and pleasure few or no ne:
I thought it best, the same in publike wise
I Print to publish, that impartiall eyes
Might, reading iudge, and iudging, praise the wight
The which this Triumph ouer Death did write.

And though the same he did at first compose
For ones peculiar consolation,
Yet will it be commodious vnto those,
Which for some friends losse, proue their owne selfe-foes:
And by extremitie of exclamation,
And their continue lamentation
Seeme to forget, that they at length must tread
The selfe same path which they did that are dead.

But those as yet whom no friends death doth crosse,
May by example guyde their actions so,
That when a tempest comes their Barke to tosse,
Their passions shall not superate their losse:
And eke this Treatise doth the Reader show,
That we our breath to Death by duty owe,
And thereby prooues, much teares are spent in vaine,
When teares can not recall the dead againe.

Yet if perhappes our late sprung Sectaries,
Or, for a fashion, Bible-bearing hypocrites,
Whose hollow hearts doe seeme most holy wise,
Do, for the Authors sake, the worke despise,
I wish them weigh the worke, and not who writest
But they that leaue what most the soule delights,
Because the Preachers, no precisian, sure,
To reade what *Southwell* writ will not endure.

But

To the Reader.

But leauing them, since no perswades suffice
To cause them reade, except the Spirit moue,
I wish all other reade, but not despise
This little Treatise: but if *Momus* eies
Espie Deaths Triumph, it doth him behoue,
This Writer, Worke, or Me for to reproc:
But let this pitch-speecht mouth defile but one,
Let that be me, lett other two alone:
For, if offence in either merite blame,
The fault is mine, and let me reape the shame.

Iohn Trussell



☞ The Authour to the Reader.

If the Athenians erected an altare to an unknown god, supposing he would be pleased with their devotion, though they were ignorant of his name: better may I presume that my labour may bee grateful, being deuoted to such men, whose names I know, and whose fame I haue heard though vnacquainted with their persons. I intended this comfort to him whom a lamenting sort hath left most comfortlesse, by him to his friendes, who haue equall portions in this sorrow. But I thinke the Philosophers rule will be heere verified, that it shall be last in execution, which was first designed, and he shall last enioy the effect, which was first owner of the cause: thus let Chance be our rule since Choice may not, and into which of your hands it shal fortune, much honor and happinesse may it carrie with it, and leaue in their hearts as much ioy, as it found sorrow: where I borrow the person of a Historie, as well touching the dead, as the yet suruiuing, I build vppon report of such Authours, whose hoary heads challenge credit, and whose eyes and eares were witnesses of their words. To craue pardon for my paine were to slander a friendly office, and to wrong their curtesies, whom nobilitie neuer taught to answere affection with anger, or to wage dutie with dislike: and therefore I humbly present vnto them with as many good wishes, as good will can measure from the best meaning mind, that hath a willingnesse, rather to affoorde, then to offer due seruice, were not the meane as woorthlesse as the minde is willing.

R. S.

The Triumphs ouer Death:

OR

A Consolatorie Epistle for troubled mindes, in the affects of dying friends.



If it be a blessing of the virtuous to mourne, it is the rewarde of this, to be comforted; & he that pronounced the one, promised the other: I doubt not, but that Spirite, whose nature is Loue, and whose name Comforter, as he knowes the cause of our griefe, so hath he salued it with supplies of grace, pouring into your wound no lesse oyle of mercy then wine of iustice; yet sith courtesie oweth cōpassion as a dutie to the afflicted, & nature hath ingrafted a desire to find it, I thought good to shew you by prooffe, that you cary not your cares alone, though the load that lieth on others, can little lighten your burthen, his decease cā not but sit neerer your hart, whom you had taken so deep into a most tender affectiō. That which dieth ro our loue being always alieue to our sorow, you wold haue bin kind to a lesse louing sister: yet finding in his so many worths to be loued, your loue wrought more earnestly vpon so sweet a subiect, which now being taken from you, I presume your griefe is no lesse then your loue was, thone of these being euer the mesure of the other: the scripture moueth vs to bring forth our tears on the dead, a thing not offending grace, & a right to reason. For to be without remorse in the

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death

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death of friends, is neither incident nor convenient to the nature of man, hauing too much affinitie to a savage temper, & overthrowing the ground of al piety, which is a mutual sympathie in ech of others miseries: but as not to feele sorrow in sorrowfull chances, is to want sence, so, not to beare it with moderation, is to want vnderstanding, the one brutish, the other effeminate, & he hath cast his account best that hath brought his summe to the meane. It is no lesse fault to exceede in sorow, then to passe the limits of competēt mirth, such exesse in either is a disorder in passion, thogh that sorow of curtesy be lesse blamed of men, bicause, if it be a fault, it is also a punishment, at once causing & tasting tormēt. It is no good sign in the sick to be senslesse in his paines, as bad it is to be vnusually sensitiue, being both either harbengers or attendāts of death. Let sadness, such it is a due to the dead, testify a feeling of pity, not any pang of passiō, and bewray rather a tender then a dejected minde. Mourne, as that your friends may finde you a liuing brother, all men a discrete mourner, making sorow a signel, not a superior of reason: some are so obstinate in their own wil, that euen time the natural remedy of the most violēt agonies, cannot by any delaies allwage their grieft, they entertain their sorow with solitarie muses, and feed their sighs and teares, they pine their bodies, & draw al pensiue consideration to their mindes, nursing their heauines with a melancholy humor, as thogh they had vowed themselves to sadness, vnwilling it should end till it had ended them, wherein their folly sometimes findeth a ready effect, that being tru which *Salomon* obserued that

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that as a moath the garment, & a worme the wood, so doth sadnes periwade the heart. But this impotent softnes fitteth not sober mindes. We must not make a liues profession of a seuen nights duty, nor vnder colour of kindnes be vnnatural to our selues: if some in their passion ioyned their thoughts into such laborynths, that neither wit knoweth, nor wil careth how long, or how farre they wander in them, it discovereth their weaknes, but discerneth our meditation. It is (for the most) the fault, not of all, but of the seeliest women, who next to the funerall of their friends, deem it a second widowhood, to force their teares, and make it their happines, to seeme most vnhappy, as though they had onely beene left aliue, to be a perpetuall map of dead folkes misfortunes: but this is, to arme an enemy against our selues, and to yeeld Reason prisoner to Passion, putting the sword in the rebelles hand, when wee are least able to withstand his treason. Sorrowe once settled, is not lightly remoued, easily winning, but not so easily surrendring possession, and where it is not excluded in time, it challengeth a place by prescription. The Scripture warneth vs, not to giue our hearts to sadnes, yea rather, to reiect it as a thing not beneficiall to the dead, yea preiudiciall to our selues; *Ecclesiasticus* alloweth but seauen dayes to mourning, iudging moderatiō in plaint to be a sufficient testimony in good will, and a needfull office of wisdom. Much sorrowe for the dead, is either the childe of selfe-loue, or of rash iudgement: if we should shed our teares for others death, as a meane to our contentment, wee shewe but our owne

Ecclesiast. 38.

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would perfit louers of our selues, if we lament their decease as their hard destinie, we attach them of euil deseruing, with too peremmatory a censure, as thogh their life had bin an arise, and their death a leape into finall perdition; for otherwise a good departure craueth small condolling, being but a harbour from stormes, and an entrance vnto felicitie. But you know your sister too well to incurre any blame in these respects. And experience of her life hath stored your thoughts with notice of so rare vertues, as might sooner make hir memorie an inforcement to ioy, then any inducement to sorrow, and moue you to esteeme her last duties, rather the triumph of her victorie, then the farewelles of her decease. She was by birth, second to none, but vnto the first in the realme, yet she measured onely greatnesse by goodnes, making nobilitie but the mirrour of vertue, as able to stewe things worthie to be seene, as apte to draw many eies to beholde it, shee suted her behauiour to her birth, and enobled her birth with her piety, leauing her house more beholding to her for hauing honoured it with the glorie of her vertues, then she was to it for the titles of hir degree, she was high minded in nothing, but in aspiring to perfection, and in the disdaine of vice; in other things couering her greatnes with humilitie among her inferiours, & shewing it with curtesie amongst hir peeres: of the carriage of her selfe, and her sober gouernement may be a sufficiēt testimony, that enuy hir self was dumbe in her dispraise, finding in her much to repine at, but naught to reprove: the clearenes of hir Honor I neede not to mention, she hauing alwaies
armed

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armed it with such modestie as taught the most vn-temperate tongues to be silent in her presence, and answered their eyes with scorn and contempt, that did but seeme to make her an aime to passion; yea, and in this behalfe, as almost in all others, shee hath the most honourable and knowen Ladies of the land, so common and knowen witnesses, that those that least loued her religion, were in loue with her demeanour, deliuering their opinions in open praises. How mildely she accepted the checke of fortune fallen vpon her without desert, experience hath bin a most manifest prooffe, the temper of her mind being so easie, that she found little difficultie in taking downe her thoughts to a meane degree, which true honour, not pride hath railed to the former height, her faithfulness and loue where she found true friendship, is written with teares in many eies, and will be longer registred in grateful memories of diuers that haue tried her in that kinde, auowing her for secrecie, wisdom, and constancie, to be a miracle in that sex: yea when shee found least kindenesse in others, she neuer lost it in herselfe, more willingly suffering then offering wrong, and often weeping for their mishappes, whome though lesse louing her, shee could not but affect. Of the innocencie of her life this generall all can auerre, that as she was gratefull many wayes, and memorable for vertues, so was shee free from all blemish of any vice, vsing, to her power, the best meanes to keepe continually an vndefiled conscience: her attire was euer such as might both satisfie a curious eie, and yet beare witness of a sober minde, neyther singular, nor vaine,

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but such as her peeres of least report vsed: her tongue was very little acquainted with oathes, vnles cyther duty, or distrust did inforce them: and surely they were needelesse to those that knewe her, to whome the trueth of her wordes coulde not iustly be suspected; much lesse was she noted of any vnfitting talk, which as it was euer hatefull to her eares, so did it neuer defile her breath: of feeding shee was very measurable, rather too sparing, than too liberall a diet: so religious for obseruing of fasts, that neuer in her sickenes shee coulde hardely bee woonne to breake them, and if our soules bee possessed in our patience, surely her soule was truly her own, whose rocke, though often stricken with the rod of aduersity, neuer yeilded any more then to giue issue of eie streames; and though these through the tendernesse of hir nature, & aptnes of hir sex, were the customarie tributes that her loue paied, more to her friendes then her owne misfortunes, yet were they not accompanied with distempered words, or ill seeming actions, reason neuer forgetting decencie, though remembring pitie, hir deuotions she daily obserued, offering the daily sacrifice of an innocent heart, and stinting her selfe to her times of prayer, which shee performed with so religious a care, as well shewed that shee knewe howe high a Maiestie shee serued: I neede not write howe ductifully shee discharged all the behoofes of a most louing wife, since that was the commonest theame of her praise, yet this may be saide without improofe to any, that whosoever in this behalfe may be counted her equall, none can iustly be thought hir superiour; where she owed, she payed

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payed duetie, where she found shee turned curtesie, where soeuer she was knowen, shee deserued amities desirous of the best, yet disdaining none but euill company, she was readier to requite benefits then reuenge wrongs, more grieued then angrie with vnkindnes of friends, when either mistaking or misreport occasioned any breaches: for if their words carry credite, it entred deepest into her thoughts, they haue acquitted her from all spice of malice, not onely against her friends, whose dislikes were but a re-tire, to slippe further into friendship, but euen her greatest enemies, to whome if shee had been a iudge as she was a suppliant, I assuredly thinke she would haue redressed, but not reuenged her wrongs. In summe, she was an honour to her predecessours, a light to her age, and a patterne to her posteritie; neither was her conclusion different from her premises, or her death from hir life, she shewed no dismay, being warned of her danger, carrying in her conscience the late conduct of innocencie. But hauing sent her desires to Heaven before with a milde countenance, and a most calme minde, in more hope then feare, she expected her owne passage, she commended both her duty and good will to all her friendes, and cleared her heart from all grudge towards her enemies, wishing true happines to them both, as best became so soft and gentle a minde, in which anger neuer stayed, but as an vnwelcome stranger: Shee made open profession that shee did die true to her religion, true to her husband, true to God and the world, she enioyed her iudgement as long as she breathed, her body earnestly offering hir
last

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last deuotions, supplying in thought what faintnes suffered not hir tongue to vter: in the end, when hir glasse was run out, and death began to challenge his interest, some labouring with too late remedies to hinder the deliucry of her sweet soule, she desired them eftsoues to let her go to God; and her hopes calling her to eternall kingdomes, as one rather falling a sleepe, then dying, she most happily tooke her leaue of all mortall miseries. Such was the life, such was the death of your dearest sister, both so full of true comfort, that this surely of her vertues may be a sufficient lenatiue to your bitterest griefes. For you are not (I hope) in the number of those that reckon it a parte of their paine to heare of their best remedies, thinking the rehearſal of your dead friendes prayſes an vpbraiding of their losse: but ſith the obliuion of her vertues were iniurious to her, let not the mention of her person be offeſiue vnto you, and bee not you grieued with her death, with which ſhe is beſt pleaſed. So bleſſed a death is rather to be wiſhed of vs, then pitied in her, whoſe ſoule triumpheth with God, whoſe vertues ſtill breatheth in the mouths of infinit praiſes, and liueth in the memories of all, to whom either experience made her knowen, or fame was not enuious to conceale her deſerts: ſhee was a iewel, that both God and you deſired to enioy; he to her aſſured benefit without ſelfe intereſt, you for allowable reſpects, yet employing her reſtraint among certaine hazards and moſt vncertaine hopes. Be then vmpier in your owne cauſe, whether your wiſhes, or Gods wil, importeth more loue, the one, the adornement of her exile, the other, her returne
into

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into a most blessed country, and sith it pleased God in this loue to be your riual, let your discretion decide the doubt, whom in due should carry the suite, the prerogatiue being but a right to the one: for nature & grace being the motiues of both your loues, shee had the best title in the, that was author of the: and she, if worthy to be beloued of either, as she was of both, could not but prefer him to the dearest portion of hir deepest affectiō: let him with good leaue gather the grape of his owne vine, & pluck the fruit of his owne planting, and thinke so curious works euer safest in the artificers hand, who is likeliest to loue them, and best able to preserue them: shee did therefore her duety in dying willingly: and if you will do yours, you must be willing with her death, sith to repine at her liking, is discourtesie, at Gods, an impiety, both vnfitting for your approued vertues: she being in place where no grieffe can annoy hir, she hath litle neede, or lesse ioy of your sorow; neither can she alow in hir friends, that she would loathe in her selfe, loue neuer affecting likenesse: if she had bin euil, she had not deserued our tears: being good, shee cannot desire them, nothing being lesse to the likeness of goodnes, than to see it selfe any cause of vnjust disquiet or trouble to the innocent. Would *Saul* haue thought it friendship, to haue wept for his fortune, in hauing found a kingdome, by seeking of cattel? or *Dauid* account it a curtesie, to haue sorowed at his successe, that from folowing sheep, came to foyle a giant, and to receiue in fine, a royall crowne for his victorie? why then should her lot bee lamented, whom higher fauour hath raised from the dust

1. King 17.
Psal. 112.

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to sit with princes of gods people, if security had bin giuen, that a longer life should stil haue bin guided by vertue, and followed with good fortune, you might pretend some cause to complaine of her decease. But if different effectes should haue crossed your hopes (processe of time being the parent of strange alterations) then had death bin friendlier then your selfe: & sith it hung in suspense which of the two would haue hapned, let vs allowe God so much discretion, as to thinke him the fittest arbitrator in decision of the doubt: her foundations of happines were in the holy hilles, and God sawe it fittest for her building to be but low in the vale of teares, and better it was it should be soone taken downe, then by rising too high, to haue oppressed her soule with the ruines. Thinke it no iniury that she is now taken from you, but a fauor, that she was lent you so long, and shew no vnwillingnes to restore God his owne, sith hitherto you haue payed no vsury for it: consider not how much longer you might haue enioyed her, but how much sooner you might haue lost her: and sith she was held vpon curtesie, not by any couenāt, take our soueraigne right for a sufficient reason of her death; our life is but lent, a good to make therof during the loane, our best commodity. It is due debt to a more certaine owner than our selues, and therefore so long as we haue it, we receiue a benefit, when we are deprivied of it, wee haue no wrong, wee are tenants at will of this clayie Farme, not for tearme of yeares; when wee are warned out, we must be ready to remooue, hauing no other title but the owners pleasure: it is but an Inne, not a home: we came but
to

PAL. 16.

Eccl. 10.

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to baite, not to dwell, and the condition of our entrance was in fine to depart. If this departure be grievous, it is also common, this to day to me, to morrow to thee, and the case equally afflicting all, leaues none any cause to complaine of iniurious vsage.

Natures debt is sooner exacted of some than of other, yet is there no fault in the creditor that exacteth but his owne, but in the greedines of our eager hopes, either repining that their wishes faile, or willingly forgetting their mortallitie, whom they are vnwilling by experience to see mortall, yet the generall tide washeth all passengers to the same shore, some sooner, some later, but all at the last: and wee must settle our mindes, to take our course as it cometh, neuer fearing a thing so necessary, yet euer expecting a thing so vncertaine. It seemeth that God purposely concealed the time of our death, leauing vs resolu'd betweene feare and hope of longer continuance. Cut off vnripe cares, lest with the notice and pensiuenes of our diuorce from the worlde, we should lose the comfort of needful contentments, & before our dying day, languish away with expectation of death. Some are taken in their first steppe into this life, receiuing in one, their welcom and farewell, as though they had bin borne, onely to be buried, and to take their passport in this hourely midle of their course; the good, to preuent change, the bad, to shorten their impietie: some liue til they be weary of life, to giue prooffe of their good hap, that had a kindlier passage, yet though the date be diuers, the debt is al one, equally to be answered of all as their time expireth: for who is the man shal liue and not

Psal. 138.

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2. Kings. 14.
Gen. 5.

see death? sith we al die, and like water slide vppon the earth. In Paradice we receiued the sentence of Death, & here, as prisoners, we are kept in ward, tarrying but our times till the Gaoler cal vs to our execution. Whom hath any virtue eternized, or desert commended to posterity, that hath not mourned in life, & bin mourned after death, no assurance of ioy being sealed without some teares? Euen our blessed Lady the mother of God, was throwne downe as deep in temporal miseries, as she was aduanced hie in spirituall honors, none amongst all mortall creatures finding in life more profet then she of hir mortalitie: For, hauing the noblest sonne that euer woman was mother of, not onely aboue the condition of men, but aboue the glorie of Angells, being her sonne onely, without temporal Father, and thereby the loue of both parents dobled in her breast, being her onely Son without other issue, and so her loue of all children finished in him. Yea, he being God, and she the nearest creature to Gods perfections, yet no prerogative, either quitted her from mourning, or him from dying: & though they surmounted the highest Angelles in all other preheminences, yet were they equall with the meanest men in the sentence of Death. And howbeit our Lady being the patterne of christian mourners, so tempered her anguish, that there was neither any thing vndone that might be exacted of a mother, nor any thing doone that might be misliked in so perfite a matron; yet by this we may ghesse with what curtesies death is likely to friend vs, that durst cause so bloudy funerals in so heauenly a stocke, not exempting him from the law

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law of dying, that was the authour of life, and soone after to honour his triumphs with ruines and spoile of death. Seeing therfore that Death spareth none, let vs spare our teares for better vses, being but an i-doll sacrifice to this deafe and implacable executioner. And for this, not long to be continued, where they can neuer profit, Nature did promise vs a weeping life, exacting teares for custome as our first entrance, and for suting our whole course in this dolefull beginning : therefore they must be vsed with measure that must be vsed so often, & so many causes of weeping, lying yet in the debt sith we cannot end our teares, let vs at the least reserue them, if sorrowe can not be shunned : let it be taken in time of neede, sith otherwise being both troublesome and fruitles, it is a double misery, or an open folly. Wee moisten not the ground with pretious waters, they were stilled to nobler endes, cyther by their Fruits to delight our senses, or by their operation, to preserve our healths. Our teares are water of too high a price, to be prodigally powred in the dust of any graues. If they be teares of loue, they perfume our prayers, making them odour of sweetenes, fit to be offered on the Altare before the throne of God : if teares of contrition, they are water of life to the dying and corrupting soules, they may purchase fauor, and repeale the sentence til it be executed, as the example of *Ezechias* dooth testifie, but when the punishment is past, and the verdict performed in effect, their pleading is in vaine, as *Dauid* taught vs when his childe was dead, saying, that hee was likelier to goe to it, than it, by his weeping, to returne to him.

Apoc. 8.

3. King. 16.

2. King. 12.

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Learnetherefore to giue sorrow no long dominion ouer you. Wherefore the wise should rather marke, than expect an end, meete it not when it commeth, do not inuite it when it is absent, when you feele it, do not force it, sith the brute creatures, which (Nature seldome erring in her course guydeth in the meane) haue but a short, though vehement sence of their losses, you should bury the sharpenesse of your grieffe, with the course, and rest contented with a kind, yet a milde compassion, neyther lesse than decent for you, nor more than agreeable to your Nature and iudgement, your much heauinesse would renew a multitude of griefes, and your eyes would be springs to many streames, adding to the memory of the dead, a new occasion of plaint by your own discomfort, the motion of your hart measureth the beating of many pulses, which in any distemper of your quiet with the like stroke will soone bewray themselues sick of your disease: your fortune, thogh hard, yet is it notorious, & thogh moued in mishap, and set in an vnwoorthy lanthorne, yet your owne light shineth farre, and maketh you markeable: all will bend attentiuē eie vpon you, obseruing howe you warde this blowe of temptation, and whether your patience be a shield of prooffe, or easily entred with these violent strokes. It is commonly expected, that so high thoughts which haue already climed ouer the hardest dangers, shuld not now stowp to any vulgar or female cōplaints: great personages, whose estate draweth vpon them many eies, as they cannot but be themselues, so may not they vse the libertie of meaner estates, the lawes of nobilitie not allowing

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allowing them to direct their deeds by their desires, but to limite their desires to that which is decent.

Nobility is an aime for lower degrees to leuell at markes of higher perfection, and like stately windows in the northeast roomes of politticke and ciuill buildings, to let in such light, & lie open to such prospects, as may afford their inferiours, both to find meanes and motions to Heroicall vertues: if you should determine to dwell euer in sorrowe, it were a wrong to your wisdom, and countermanded by your quality, if euer you mind to surcease it, no time fitter than the present, sith the same reasons that hereafter might mooue you, are now as much in force. Yeeld to Wisdom that you must yeeld to Time, be beholding to your selfe, not to time for the victory, make it a voluntary worke of discretion that wil otherwise be a necessary worke of delay. We thinke it not enough to haue our owne measure brimmed full with euill, vnlesse wee make it runne ouer with others miseries, taking their misfortunes as our punishments, and executing forraine penalties vpon our selues: yea disquiet mindes being euer bellowses to their owne flames mistake oft times others good for ill, their tollie making it a true scourge to them, that howsoeuer it seemed, twas to others a benefite. *Iacob* out of *Iosephs* absence sucked such surmises, as hee made his heart a prey to his agonies, whereas that that buried him in his owne melancholies, raised *Ioseph* to his highest happinesse: if *Mary Magdalen* laide, and supposed she could haue suncke no deeper in grieffe, than shee had already plunged her selfe, and yet, that which she imagined the vttermost of

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of euils proved in conclusion, the very blisse of her wishes. The like may be your errour, if you cumber your minde with thinking vpon her death, which would neuer be discharged from cares, till death set his hand to her acquittance, nor receive the charter of an eternall being, till her soule were presented at the sealing: I loathe to rubbe the scarre of a deeper wound, for feare of renuing a dead discomfort; yet if you will fauour your owne remedies, the maisterie ouer that griefe that springs from the roote, may learne you to qualifie this that buddeth from the branch, let not hir losses moue you that are acquainted with greater of your owne, and taught by experience, to know how vncertaine this change is, for whom vnconstant fortune throweth the dice, if she want the woonted titles: her part is nowe indeede, & they were due but vpon the stage, hir losse therein is but a wracke of wounds, in which shee is but euen with the height of princes, surpasing both hir selfe in them, and the new honors of heavenly stile. If shee haue left her children, it was her wish, they should repay her absence with vsury; yet had she sent her first fruits before her as pledges of hir owne coming. And now may we say that the Sparrow hath found a home, and the Turtle Doue a nest, where she may lay her yonglings, enioying some, & expecting the rest. If she be taken from her friends, she is also deliuered from her enemies, in hope hereafter to enioy the first, out of feare of euer being troubled with the latter. If shee be cut off in her youth, no age is vnripe for a good death, and hauing ended her taske, though neuer so short, yet shee hath liued
out

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out of hir ful time: Old age is venerable, not long, to be measured by increafe of vertues, not by number of yeares, for heauines consisteth in wisedome, and ^{sup 4.} an vnspotted life is the ripenes of the perfectest age. If she were in possibilitie of preferment, shee could hardly haue wanted higher than from whence shee was throwen: hauing beene bruised with the first, she had little wil to clime for a second fall: we might hitherto truely haue said, this is that *Noemi*, she be- ^{Ruth 1.} ing to her end enriched with many outwarde, and more inwarde graces. But whether heereafter shee would haue bid vs not to cal hir *Noemi*, that is, faire, but *Mara*, that signifieth bitter, it is vncertaine, sith she might haue fallen into the widows felicitie, that so changed her name to the likenesse of her lot. In-
somuch, that she is freed from more miseries the she suffered losses; and more fortunate by not desiring, then shee would bee by enioying Fortunes fauour; which if it be not counted a tollie to loue, yet it is a true happines, not to neede: we may rather thinke that Death was prouided against her imminent harmes, then enuious of any future prosperities: the times being great with so many broyles, that when they once fall in labour, we shal thinke their condition securest, whom absence hath exempted, both from feeling the bitter throwes, and beholding the monstrous issue that they are likely to bring forth: the more you tender hir, the more temperate should be your griepe, sith seeing you vpon going, shee did but step before you into the next worlde, to which she thought you to belong more than to this, which hath already giuen you the most vngrateful congee.

D

They

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They that are vpon remouing, send their furniture before them; and you still standing vpon your departure, what ornament coulde you rather wish in your future abode the this that did euer please you? God thither sendeth your adamants, whither hee would draw your heart, and casteth your anchours where your thoughts should lie at rhode, that seeing your loue taken out of the world, and your hopes disanchored from the stormie shoare, you might settle your desire, where God seemeth to require them. If you would haue wished her life for an example to your house, assure your selfe shee hath left her friends so inherited with her vertues, and so perfit patternes of her best part, that who knoweth the suruiuours, may see the deceased, and shal finde little difference, but in the nūber, which before was greater, but not better, vnlesse it were in one repetition of the same goodnes: wherefore sette your selfe at rest in the ordinance of God, whose works are perfit, and whose wisdom is infinite. The termes of our life are like the seasons of the yeare, som for sowing, some for growing, and some for reaping, in this only different, that as the heauens keepe their prescribed periods, so the succession of times haue their appointed chaunges. But in the seasons of our life, which are not the lawe of necessarie causes, some are reaped in the seed, some in the blade, some in the vnripe cares, all in the end; this haruest depending vpon the Reapers wil. Death is too ordinary a thing to seem any nouelty, being a familiar guest in euery house; and sith his comming is expected, and his arant vnknownen, neither his presence should be feared,

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red, nor his effectes lamented. What wonder is it to see fuell burned, spice pounded, or snow melted? & as little feare it is to see those dead that were borne vpon condition once to die; she was such a cōpound as was once to be resolued vnto her simples, which is now perfourmed: her soule being giuen to God, & her body resorted into her first elements, it could not dislike you, to see your friend remoued out of a ruinous house, and the house it selfe destroyed and pulled downe, if you knew it were to build it in a statelier form, & to turne the inhabitant with more ioy into a fairer lodging. Let then your sisters soule depart without griete, let her body also be altered into dust: withdrawe your eies from the ruine of this cotage, & cast them vpon the maiestie of the second building, which *S. Paul* saith shall be incorruptible, glorious, strange, spiritual, and immortall: night and sleep are perpetuall mirrors, figuring in their darkenes, silence, shutting vp of senses, the final end of our mortall bodies; & for this some haue intituled sleep the eldest brother of death: but with no lesse conueniēce it might be called one of deaths tenants, neare vnto him in affinity of condition, yea far inferior in right, being but tennant for a time, of that Death is the inheritance; for, by vertue of the conueiance made vnto him in Paradice, that dust we were, & to dust we must retorne; hee hath hitherto shewed his seigniory ouer al, exacting of vs, not only the yere-ly, but houely reuerence of time, which euer by minutes we defray vnto him: so that our very life is, not only a memory, but a part of our death, sith the longer we haue liued, the lesse we haue to liue. What is

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the daily lessening of our life, but a continual dying: and therefore none is more grieved with the running out of the last sand in an houre glasse, then with all the rest: so should not the end of the last houre trouble vs any more, of so many that went before, sith that did but finish course, that al the rest were stil eu- ding, not the quantity, but the quality commendeth our life. The ordinary gaine of long liuers, being onely a great burthen of sinne: for as in yeares, so in life, the valew is not esteemed by the length, but by the fruit and goodnesse, which often is more in the least than in the longest. What your sister wanted in continuance, shee supplied in speede; and as with hir needle shee wrought more in a day than many Ladies in a yeare, hauing both excellent skil, and no lesse delight in working: so with hir diligence, doubling her endeouours, she won more vertue in halfe, than others in a whole life. Her death to time, was hir birth to eternitie, the losse of this world an exchange of a better, one indowment that she had being impaired, but many farre greater added to her store. *Mardocheus* house was too obscure a dwelling for so gracious an *Hester*, shrowding royall partes in the mantle of a meane estate, and shadowing immortall benefits vnder earthly vailes. It was fitter, that shee being a summe of so rare perfections, and so well woorthy a spouse of our heavenly *Ahasuerus*, should be carried to his court from her former abode, there to be inuested in glorie, and to enjoy both place and preheminence answerable to her worthines, her loue would haue beene lesse able to haue borne hir death, the your constancy to brooke hers,

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hers, and therefore God mercifully closed her eyes before they were punished with so grievous a sight, taking out to you but a new lesson of patience out of your old booke, in which, long study hath made you perfect. Though your hearts were equally balanced with a mutual and most entire affection, and the doubt insoluble, which of you loued most, yet Death finding her weaker, though not the weaker vessel, layed his weight in her ballance, to bring her soonest to her rest: let your mind therefore consent to that which your tongue daily craueth, that Gods will may be done, as well here in earth of her mortall body, and in that little heauen of her purest soule, sith his will is the best measure of all euents. There is in this worlde continuall enterchaunge of pleasing and greeting accident, still keeping their succelsion of times, & ouertaking ech other in their seuerall courses: no picture can be all drawne of the brightest colours, nor a harmonie onely consorted onely of trebbles: shadowes are needfull in expressing of proportions, and the base is a principall part in perfect musicke, the condition of our exile heere alloweth no vnmedled ioy, our whole life is temperate betweene sweete and sower, and we must all looke for a mixture of both: the wise so wish: better that they still thinke of worse, accepting the one if it come with liking, and bearing the other, without impatience, being so much maisters of each others fortunes, that neither shall worke them to excessse. The dwarfe groweth not on the highest hill, nor the tall man loseth not his height in the lowest valley, and as a bafe mind, though most at ease,

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will be deiected, so a resolute vertue in the deepest distresse is most impregnable. They euermore most perfectly enioy their comforts, that least feare their contraries: for a desire to enioy, carieth with it a fear to loose; and both desire & fear are enemies to quiet possession, making men rather owners of Gods benefits, then tenants at his wil: the cause of our troubles are, that our misfortunes happe, either to vnwitting or vnwilling mindes; foresight preuenteth the one, necessity the other: for he taketh away the smart of present euills that attendeth their comming, and is not amated with any crosse, that is, armed against al, where necessity worketh without our consent, the effect shoulde neuer greatly afflict vs, griefe beeing bootelesse, where it cannot help, needelesse where there was no fault: God casteth the dice, and giueth vs our chaunce; the most we can doe, is, to take the poynt that the cast will affoord vs, not grudging so much that it is no better, as comforting our selues it is no worse. If men should lay all their euilles together, to be afterwards by equall portions diuided among them, most men would rather take that they brought, than stand to the diuision; yet such is the partial iudgement of selfe-loue, that euery man iudgeth his selfe-misery too great, fearing if he can find some circumstance to increase it, & making it intolerable, by thought to induce it. When *Moses* threw his rod from him, it became a serpent, redy to sting, and affrighted him, insomuch as it made him to flee, but being quietly taken vp, it was a rod againe, seruiceable for his vse, no way hurtfull. The crosse of Christ, & rod of euery tribulation seeming to threaten

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ten stinging and terrour to those that shunne and
eschew it, but they that mildely take it vp and em-
brace it with patience, may say with *Dauid*, thy rod, Psalme 13.
and thy staffe haue been my comfort. In this, afflic-
tion resembleth the Crokadile; flie, it pursueth and
frights; followed, it flieth and feareth, a shame to the
constant, a tyrant to the timorous. Soft mindes that
thinke only vpon delights, admit no other conside-
ration, but in soothing things becom so effeminate,
as that they are apt to bleede with euery sharpe im-
pression. But hee that vseth his thoughts with ex-
pectation of troubles, making their trauell through
all hazards, and apposing his resolution against the
sharpest incounters, findeth in the prooffe facilitie of
patience, and easeth the load of most heavy cum-
bers: we must haue temporall things in vse, but e-
ternal in wish, that in the one neither delight exceed
(in that we haue no desire in that wee want:) and in
the other our most delight is here in desire, and our
whole desire is hereafter to enioy. They straighten
too much their ioyes, that draw them into the reach
and compasse of their fences, as if it were no facilitie
where no fence is witnes, whereas if we exclude our
passed and future contentments, pleasant pleasures
haue so fickle assurance, that either as forestalled be-
fore their ariual, or interrupted before their ende,
or ended before they are well begunne: the repe-
rition of former comfortes, and the expectation of
after hopes, is euer a reliefe vnto a vertuous minde,
whereas others, not suffering their life to continue
in the conueniences of that which was & shal be di-
uided, this day from yesterday, & to morrow, & by
forget-

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forgetting al, and forecasting nothing, abridge their whole life into the moment of present time: enioy your sister in your former vertues, enioy her also in her future meeting, being both titles of more certaine delights, than her casuall life could euer haue warranted. If we wil thinke of her death, let it be as a warning to prouide vs, sith that that happeneth to one, may happen to another: yea, none can escape, that is common to all. It may be, that blow that hit her, was meant to some of vs; and this missing, was but a proof, to take better aime in the next stroke: if we were diligent in thinking of our own, we shuld haue little leasure to bewaile others death. When the souldier in skirmish seeth his next fellow slaine, he thinketh more time to looke to himselfe, then to stand mourning a haplesse mischance, knowing the hand which sped so neare a neighbour, cannot be far from his own head. But we in this behalfe are much like the seely birds, that seeing one stick in the lime bush, struiuing to get away, with a kind of native pity are drawen to goe to it, and to rush themselves into the same misfortune; euen so many of their frinds decease, by musing on their lot, wittingly surfet of too much sorrow, that sometimes they make mourning their last decease: but slippe not you into this toyle, that hath taken none but weak affections; hold not your eyes alwayes vpon your hardest happes, neyther be you still occupied in counting your losses: There are fayrer partes in your body, than scarres, better cie-markes in your fortune than a sisters losse; you might happily finde more comfort left, than you would willingly loose. But that
you

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you haue already resigned the solaces of life, and shunned all comforts into the hopes of heauen; yet sith there is some difference betweene a purpose and prooffe, intending and performing, a subdued enemy being euer ready to rebell when he findeth mighty helps to make a party, it is good to strengthen reason against the violence of Nature, that in this and like cases will renew her assaults. It was a forcible remedie that hee vsed to withstand the conceit of a most lamentable occurrent, who hauing in one ship lost his children and substance, and hardly escaped himselfe from drowning, went presently into an hospital of lazars, where finding in a litle some many examples of great miseries, hee made the smarte of others sores a lenatiue to his owne wound: for besides that, as lownes and pouerty was common to them, they had also many cumbers priuat to themselves, some wanting their senses, some their witts, other their limmes, but all their health: in which consideration he eased his minde, that Fortune had not giuen him the greatest fall. If God had put you to *Abrahams* triall, commaunding you to sacrifice the hope of your posterities, and to be to your onely sonne an authour of death, as you were to him of life. If you had bin tied in the straights of *Iepthas* bitter deuotions, embruing his sword in his owne daughters blood, and ending the triumphs ouer his enemies, with the voluntary funeralles of his onelic of-spring: yet, sith both their liues and their labours had bin Gods vndecemable debt, your vertues ought to haue obeyed, maugre al incounters of carnal affection. And how much more in this case should you

E

incline

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incline your loue to Gods liking, in which he hath receiued a lesse parte of his owne, and that by the v-sual easiest course of natures lawes. Let God strippe you to the skinne, yea to the soule, so hee stay wyth you himselte : let this reproach be your honor, his pouerty your riches, & he, in lieu of al other frends; Thinke him enough for this world, that must be all your possession for a whole eternity : let others ease their carefulnesse with borrowed pleasures, not bred out of the true roote, but begged of externall helps. They shall still carry vnquiet mindes, easily altered with euery accident, sith they labor not any change in their inward distempers. But by forgetting them for a time by outward pastimes, innocencie is the only mother of true mirth, and a soule that is owner of God, wil quietly beare with all other wants, nothing beeing able to empouerish it but voluntarie losses. Beare not therefore with her losses, for shee is won for euer, but with the momentary absence of your most happy sister; yea it can not iustly bee called an absence, many thoghts being daily in parlee with her, only mens eyes and eares vnwoorthy to enioy so sweet an obiect, haue resigned their interest, and interred this treasure in their hearts, being the fittest shrines for so pure a Saint, whome, as none did know but did loue, so none can nowe remember with deuotion. Men may behold hir with shame of their former life, seeing one of the weaker sexe honour her weakenesse wyth such a trayne of perfections. Ladies may admire her as a glorie to their degree, in whom honour was portraied in her full likenesse, grace hauing persited Natures first draughts

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draught with all the due colours of an absolute vertue: all women accept her as a patterne to immitate her gifts and her good partes, hauing beene so manifested, that euen they that can teach the finest stiches, may themselues take new woorkes out of this Sampler. Who then could drinke any sorrowe out of so cleare a Fountayne, or bewaile the estate of so happy a creature, to whome, as to be her selfe, was her praise; so, to be as shee is, was her highest blisse? You still floate in a troublesome sea, and you find it by experience a sea of dangers, howe then can it pittie you to see your sister on shoare, and so safely landed in so blisfull an harbor? Sith your *Indeth* hath Ind. 15. wrought the glorious exploite against her ghostly enemies, for the accomplishing whereof shee came into the dangerous campe and warrefare of this life; you may well giue her leaue, to looke home to her *Bethulia*, to solemnize her triumph with the spoiles of her victorie: yea, you should rather haue wished to haue beene Porter to let her in, than mourne to see her safe returned. For so apparant hazardes, shee caried a heauenly treasure in an earthly vessel, which 1. Cor. 4. was too weake a treasure for so high riches, sinne creeping in at the windowe of our iences, and often picking the lockes of the strongest hearts. And for this it was layd vp in a surer, to the which the heuens are walles, and the Angelles keepers. She was a pure fish, but yet swimming in muddy streames, it was now time to draw her to shoare, and to employ the inwards of her vertues to medicinable vses, that laid on the coles of due consideration, they may draw from our thoughts, the Diuelles suggestions, Tob. 4.

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Math. 13.

Luke 19.

Iob 1.

and applied to their eyes, which are blinded with the dung of flying vanities, the slime of their former vanities may fall off, and leaue them able to behold the cleare light, the base shell of a mortall body was vnfit for so pretious a Margarite, and the Jeweller that came into this world to seeke good pearls, and gaue, not only all he had, but himselfe also, to buy them, thought now high time to bring hir vnto his bargaine, finding her growne to a Margarites full perfection. She stode vpon too lowe a ground, to take view of hir Sauiors most desired countenance, and forsaking the earth with *Zacheus*, she climed vp into the tree of life, there to giue her soule a full repast of her beauties. Shee departed with *Iepthas* daughter from her fathers house, but to passe some moneths in wandring about the mountayns of this troublesome world, which being now expired, shee was after her pilgrimage, by couenant, to returne to be offered vnto God in a gratefull sacrifice, and to ascend out of this desert like a stemme of perfume out of burned spices. Let not therefore the crowne of her vertue be the foile of her constancie, nor the end of her cumber a renewing of yours. But sith God was well pleased to call her, she not displeased to go, and you the third twist to make a triple cord, saying, Our Lord gaue, and our Lord tooke away, as it hath pleased our Lord, so hath it fallen out: the name of our Lord be blessed.

FINIS.



*Clara Ducum soboles, superis nona sedibus hospes,
Clausit in offenso tramite pura diem
Dotibus ornavit, superavit moribus ortum,
Omnibus una prior, par fuit una sibi:
Lux genus ingenio generi lux inclita virtus,
Virtutisque fuit mens generosa decus.
Mors muta at properata dies orbemque relinquit,
Prolem matre verum coniuge flore genus,
Occidit a se alium tulit hic occasus in ortum,
Vinat, ad occiduas non reditura vices.*

OF *Howards* stemme a glorious branch is dead,
Sweet lights eclipsed were at her decease:
In *Buckhurst* line she gracious issue spread,
She heu'n with two, with four did earth increase:
Fame, honor, grace, gaue ayre vnto her breath,
Rest, glory, ioyes were sequels of her death.

Death aynde too high, he hit too choise a wight,
Renowned for birth, for life, for liuely partes,
He killd her cares, he brought hir woorths to light,
He robd our eies, but hath inricht our harts:
Let let out of her Arke a *Noyes* Doue,
But many hearts were Arkes vnto her loue.

Grace, Nature, Fortune did in hir conspire,
To shew a prooffe of their vnited skill:
Sly Fortune euer false did soone retire,
But double Grace supplied false Fortunes ill:
And though she raught not to Fortunes pitch,
In Grace and Vertue few were found so rich.

Heauen of this heauenly Pearle is now possesst,
In whose lustre was the blaze of honours light:
Whose substance pure, of euery good the best,
Whose price the crowne of hiest right,
Whose praise to be her selfe, whose greatest blis,
To liue, to loue to be where now she is.

FINIS.



